A

Word to the Wise

OF ALL

PERSWASIONS

DEVONSHIRE HOUSE
Friends Reference
GATE WITHOUT

UPON

G. KEITH's Publick Abuses of the People called *Quakers*, at *Turners-Hall*.

THIS following Paper was intended for an Answer to *George Keith*'s Advertisement of another Meeting at *Turners-Hall*, the 29th of the Month call'd *April*, 1697. to have been then deliver'd to the People that went thither; but because of some failure by the way, it gained not the Press, time enough, to answer the End proposed: And finding the Matter of it not at all Anticipated by that Meeting, or Narrative of it, but that it is of equal Force and Service to our Just Defence, our Reader's Satisfaction, and our Adversary's Reproof; we do assure our selves, that the Wise and Judicious of All Perswasions, will both Approve our past Absence from such sort of Meetings, and our future Silence to the like Proceedings, since

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their Tendency is rather to *Prophane* than to Promote *Piety* and *Charity*, which ought to be the Chief End of all Truly Religious Aſſemblies: Which being ſaid, as an *Advertiſement* to them that Read this Paper, we now apply our ſelves to you chiefly, that frequent *Turners-Hall* on theſe Occaſions; ſince 'tis for your Sakes that we can think our ſelves at all Concern'd, to take this Publick Notice of what is done there; that it may appear to you, and ſuch as may yet have a better Opinion of *G. K.* than he deſerves, that we are in the Right, not to gratifie him in being preſent at ſuch Publick Meetings of *Strife* and *Confuſion*. And we muſt tell you freely, if you have any Juſt and Serious Regard for the Honour of Religion in general, we cannot ſee how you can do leſs than *Diſcourage*, inſtead of Cenſuring us for declining them, and that for theſe Reaſons following.

1. That ſuch Meetings are rarely to Edification, when even That is intended: But theſe are manifeſtly for *Abuſe*, and to ſtir up *Levity* and *Prejudice* againſt us; and look more like a *Bartholomew-Fair*, or Stages of *Buffoonry*, than Religious Aſſemblies; and as ſuch, are underſtood and declined, not only by Impartial People, but by ſome ready enough, in the main to think, hardly of us.

2. It is at the Inſtigation of a Man, who hath, of late, breathed out Revilings and Threatnings againſt us, ſince his Defection from his Ancient Principles, Practice, and Society, and is now become, not only Ungrateful, but *Rude* and *Deceitful*, as we have manifeſted in our Printed Anſwers to him, Unanſwered by him.

3. He

3. He began with *Printing*, and there we have followed him from ſtep to ſtep, leaving nothing material Unanſwered, which we take to be the fairer, more ſubſtantial, and edifying Method.

4. He is a **Stray** to this Day, that no known Religious Party Owns or lays Claim to; and therefore not of Weight enough for our Notice, after the *Long-ſuffering* and *Kind Entertainment* we have expreſt towards him, the *Perſecution* we have ſuffered from him, and the many Books that have been written in Anſwer to his repeated and new-vampt Cavils againſt us.

5. His ſaid Offer was not for a Meeting **by Agreement of both Sides**, but for one upon his own Tearms: He muſt *Summons*, *Dictate*, and *Impoſe*, *Time*, *Place*, and *Matter*, or it will not do with him.

6. Beſides, as to *Three* of the Four Summoned by Name, he knows their Reſidence is remote from the City, which ſhews his Folly, Pride, and Injuſtice, to think they can or ought to come at his beck, and upon his own ſingle Advertiſement.

7. There could be no Reaſonable and Juſt End propoſed for ſuch a Meeting, that might induce our Compliance, all Circumſtances conſidered, ſince there was no Intimation of any Perſons to be there, whoſe *Tender Conſciences* wanted Satisfaction from us. And as for the Vindication of our ſelves againſt ſuch Exceptions as are made againſt us, it hath been fully done already, in our *Printed Anſwers* to him: Wherefore it muſt only have been to have gratified the *Envy* and *Levity* of *G. K.* and a few other Prejudicated

 Perſons.

Perſons: And we Value *Religion*, our *Publick Liberty*, and *Reputations* at another rate, than to expoſe them after ſuch an Ill and Trivial manner.

But yet again, that you may farther ſee what a Man *G. K.* is, and how little reaſon we have to take any more Notice of him, we Intreat you weigh theſe following Conſiderations, *viz.*

1. There is no need that we Defend our ſelves againſt his Charges and Exceptions, ſince himſelf has ſo often, and ſo well done it, when made by other Enemies. Pray ſee his Books againſt *R. Gourdon*, *Scholars of* Aberdeen, *Baptiſts of* London, and *Prieſts and Profeſſors of* New-England.

2. And as he hath repeatedly Vindicated our Doctrines as *Scriptural*, *Primitive*, and *Chriſtian*; ſo has he Pledged his *Inward Senſe* to Vouch for us as the People of God; at divers times pleading his *Inward Senſe of God's Preſence with him*, in maintaining our Religion as Chriſtian, and us as True Chriſtians, in walking up to it. After which, *what is to be ſaid for ſuch a Man, or what more againſt him*, with reſpect to his preſent Practices? For what greater Evidence of Union, Satisfaction and Concurrence can any Man give, than to declare, from an **Inward Senſe, given** (as he ſaid) **by the Spirit of God, that we are the People of God?** Which he hath often affirmed. And what greater Levity and Enmity, than to run **Counter** to us, and to **Rally** and **Excite** all ſorts of Enemies againſt us, for only believing and adhering to the **ſame** Principles, and Preaching the **ſame**, and **no other** Doctrines, than ſuch as we *Believed* and *Preached*, when he declared he had that *Unity* with us, and *Inward Evidence* for us.

3. He

3. He has Indeavoured to render us as a People *Divided*, and as if the better part of us were with him, that he might expose them the more he chiefly strikes at, while he only is Divided from us, **and we all in Unity against him:** For we know not of **one** in the Three Kingdoms, that was accounted in Unity with us at the time of his coming for *England*, (which is now about Three Years) that does adhere to him, notwithstanding the Clamour and Noise he has made, and the Dust he has raised to cloud the Reputation of our Profession.

4. He Insinuates *Mighty New Discoveries*, to Vilifie and Debase others, and as such his Work is Entertained and Improved by some Busie and Restless Adversaries; whereas in reality he is chiefly a *Copy*, not an *Original*, in that he says little material, but what has been said already by other Publick Adversaries, many Years ago, and as often particularly Answered: So that here is in Substance, *no new thing*, but what our Bitter Opposers threw at us above Twenty Years past, and which is now lickt up by *G. K.* and again spit out at us to his own Shame and Confusion.

5. But it seems the **Force** and **Credit** of this Pretended New Discovery, has been his **Antiquity** amongst us, which we say is the Aggravation of his Folly or Insincerity: For no Man of Common Sense can think, that one of his Protentions to Learning and Religion, should be **Thirty Years** in finding out what the *Quakers were*, or whether **himself was a Quaker:** Nor is it probable, *That any Man in his right Mind, would Imbrace so Decry'd, so Despis'd, and so Suffering a Perswasion*, as the World knows ours has been, and yet be **Ignorant of what he Joined with, Preached up, Writ and Suffered for.**

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The Two Persons Living, whom he mostly Vilifies, *viz.* *G. W.* and *W. P.* were his **Orthodox Christians**, and **Dear Brethren**, about Four Years past in *America*, and then and there urged the **Orthodoxy** *of their Writings*, to Justifie himself against some of the People call'd *Quakers* in those Parts, that he had a Controversie with; though now he pretends to prove the same *G. W.* and *W. P.* Antichristians, *&c.* Wonder not therefore, Reader, if we think not this Man upon Equal Tearms with us, or our selves under the like Obligations to him, that we might be towards a fair Adversary, who after our many Meetings with him, Patience towards him, and Pity for him, hath turned the Deaf Ear, and suffered his Pride, Passion, and Revenge, not only to render Fruitless all our Christian Endeavours towards him, but to become the **Epitomy**, and very **Common-place** of all the Malice of our preceding Adversaries.

We pray God Almighty, to make him truly sensible of that *fearful Lapse* he is under, and of that *Mystery of Iniquity* that has wrought in him, to the Overthrow of the Good State of Mind he once knew amongst us; and which he hath (since this grievous Revolt) acknowledged he once Enjoyed in Fellowship with us, that so he may Repent, and receive Forgiveness for his Foul Prevarications, both with God and Man.

Signed on the Behalf of
those Concern'd, by

T. Storey.

FINIS.